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INTERNATIONAL BIBLE STUDY.

April 10th, 1881.——*Luke* I. 46-55.

THE verse immediately preceding the one with which our lesson commences, deserves attention. It is indeed one of the most important verses of the Bible, teaching us that it was through the faith of Mary that Jesus Christ became a member of the human family. "Blessed is she that believeth," says Elisabeth; "for there shall be a performance of those things which were told her from the Lord." Thus we see that even the birth of the Son of God is made to illustrate that great principle on which the salvation of man depends, that without faith it is impossible to please God. When we give a little thought to the matter, we see how necessary it was that it should be so, for faith in God means the abnegation of faith in oneself. If it had not been for this principle, the singling out of Mary among all the descendents of Eve for the unparallelled honour of becoming the mother of the promised seed, would have tended to exalt her in her own estimation in a way very perilous to this poor humanity of ours. The Lord had graciously delivered her from all confidence in herself, and made her sensible of her absolute dependence on God for every good thing; thus she became proof against the temptation to self-glorying. The long years of trial, often no doubt agonizing, to which she was subjected by the mighty discrepancy between her hopes and the apparent indifference of divine providence, helped to guard her from the temptation to high-mindedness. The utter indisposition of the people of Nazareth, after 30 years of companionship, to recognize in Jesus an exception to the common run of humanity, gives us an inkling of the severity of the trial to which her aspirations for her Son were subjected.

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." 45, 47. Mary was on a visit to her consin Elizabeth, in the hill country of Judah, probably at Hebron or in the neighbourhood. Filled with the Holy Spirit she began to utter aloud the praises of God. It is when, by the power of the Spirit, we are delivered from the desire for personal eminence, that we are enabled to rejoice in the greatness of God. It was fitting that she should have a lively appreciation of the goodness and condescension that had chosen her from among all the daughters of Zion, passing by so many that were high born and royally environed. "God my Saviour." She was no exception to the rest of her race with regard to her need of a Saviour. The grace of God would have only frustrated itself, if it had demanded that she should be immaculate from birth in order that the Saviour might proceed from her. Jesus took not on him the nature of angels, but the seed of Abraham; which he did not do at all if Mary was separated from the rest of humanity by a dividing wall of immaculacy. This anthem is just an echo of that which Hannah uttered when Samuel was given her in answer to prayer. See. 1 Sam. ii. not Jerusalem but Nazareth. Not the palace of the High priest but the carpenter's shop. Not the school of Gamiliel, but some petty village pedagogue. Not among the Pharisees but among the publicans not the precincts of the temple, but a lowly stool in a Galilean synagogue. See Isaiah liii, 1-3.

"From henceforth all generations shall call me blessed" 43. They who insist upon exalting Mary to a pinnacle of honour not approachable by any other, place a good deal of emphasis on these words, as though they afforded all the proof required that their exaltation of her is legitimate. But the same expressions are used in the song of Deborah, concerning Jael: "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent." All generations do indeed recognize the honour that belongs to Mary as having been chosen for the bringing in of Jesus to the world. But the scriptures forbid that we should invest her with mediatorial powers. She was chosen for a specific work; but in what relates to the pacification of man with God, there is none who shares with Christ the honour and authority.

"He hath filled the hungry with good things, and the rich he hath sent empty away." 53. This principle had its illustration in the fact that God had chosen one in such lowly circumstances for the singular honour of bringing the Christ into the world.

The leading thought in both is the divine choice of one in a humble sphere for the most important of all agencies, thus confounding those who were building upon their own dignity and authority among men. The chief thing that stands in the way of the salvation of sinners is their pride, and it was fitting that all the circumstances connected with the appearance of the Saviour should be of a character to bring down the pride of man. Mary exults in the disappointment of the rich and great, not from any personal feeling but because she saw that God was glorified by such a choice.

WEEKLY REVIEW.

—IN the House of Hope, (situated in 12th St. Khetwady, Bombay,) there were received last year 12 women with 4 children, making with those previously there 15 women and 4 children. During the period mentioned 11 women left and one child died; so that at the close of 1880 there were in the Home 4 women and 3 children. Some of the women give good evidence of having yielded themselves to the Saviour; of others a less hopeful account is given. In an institution like this there is demanded great wisdom as well as kindness in the management, and those who have given most attention to the working of this House of Hope believe that it has been conducted in a way to secure the best results. Miss Miles, the Superintendent, is well known to those who are engaged in working for the Master in Bombay, and all who know her have the highest confidence in her. Mrs. Firth is the Hon. Secretary and treasurer. The names of nearly twenty ladies who visited the Home are mentioned in the report. The receipts last year were Rs. 1776. The expenditure was considerably above this. The Report says:

While this Report has been under preparation, we have experienced urgent need of funds, and only through the Christian liberality of a kind lady, who sent us a cheque for Rs. 100, have we been able to meet current expenses. We earnestly appeal to the Christian public for aid, reminding them of the gracious words of the Master, "Be ye therefore merciful, as your Father also is merciful." Gifts of old clothing and pictorial magazines, such as the "Sunday at Home," etc., will be thankfully received.

—ANOTHER candidate for the honour of interpreting the number of the name of the Beast spoken of in Rev. xiii. 18, comes forward. Mad. Blavatsky writes to the *Bombay Gazette* to say that 1881 supplies the much looked for solution.

See for yourself: 1 + 8 + 8 + 1 make 18; 18 divided thrice gives the three times six, or, placed, in a row, 666, "the number of a man; and his number *is* six hundred three score *and* six."

Take the separate figures of 1890, 1872, 1863, 1854, 1845, 1836, 1827, 1818, 1809 and 1800, and in every instance we get the number 18 and by dividing this into three sixes we get 6,6,6, bat not 666. We have often pointed out that there are innumerable ways of treating any figure, and it will be strange if you do not obtain any result you choose by pursuing the manipulations far enough. There are many other things said about the Beast in Rev. xiii and Mad. B. should see that these all have their fulfilment in the number 1881. Mad. B. says:

I believe very few of the millions who began three months since to date their letters "1881" ever gave a thought to the strangeness of this new gronping of figures? Yet, another such combination will not happen in the Christian Chronology before the year 11811, just 9,930 years hence. Our year 1881 offers that strange fact hitherto noticed, that from whichever of four sides you look at its figures—from right or left if written horizontally, or from top or bottom if arranged vertically—you will always have before you the same mysterious and kabalistic number of 1881.

Well, take 2772; has it not the identical properties here ascribed to 1881?

—THE revenue from Opium is increasing year by year. The Budget just submitted announces a higher revenue last year from this source than in any previous year, viz. £10,498,000 But Major Baring, the new financial minister, seems to be ashamed of this enormous revenue from this source, as he has put the revenue down in the estimates

for the coming year at £8,763,000. Or does he anticipate that foreign competition will reduce the revenue to this extent? It is a good sign that there is a disposition to cease from relying on this form of revenue, though so faintly expressed. It appears that he acted under orders from the Secretary of State in thus cutting down the estimate.

—Baboo Chunder Sen's party in Calcutta, wishing to observe the command of Christ concerning the Lord's Supper, but wishing at the same time to maintain their independence of foreign ideas, have devised a "Holy Eucharist" of their own. Hindoos are rice-eaters and teetotallers and therefore may not partake of bread and wine. Jesus Christ met with a great many indignities at the hands of his avowed enemies, but those which he encounters at the hands of his professed friends are even more offensive. Here is an apostrophe in which Jesus is notified of the intended change:

Jesus! Is the sacramental rite meant only for those nations that are in the habit of taking bread and wine? Are the Hindus excluded from partaking of the holy eucharist? Wilt thou cut us off, because we are rice-eaters and teetotalers? That cannot be. Spirit of Jesus! that cannot be. Both unto Europe and Asia thou hast said,—eat my flesh and drink my blood. Therefore the Hindu shall eat thy flesh in rice and drink thy blood in pure water, so that the scripture might be fulfilled in this land.

It is a new thing to us that the Hindoos do not eat bread. The bread which they eat is much more like that which was eaten by Christ and his Jewish disciples, than is the bread which Europeans eat. And there is not a word about wine in the instructions of Christ concerning the eucharist. What the disciples were to use was "the fruit of the vine," i. e. the expressed juice of grapes, which is as innocent as the grapes themselves. The *New Dispensation* proceeds to tell us about the introduction of this Hinduized sacrament:

On Sunday, the 6th March, the ceremony of adapting the sacrament to Hindu life was performed with due solemnity, in accordance with the principle above set forth. The Hindu apostles of Christ gathered after prayer in the dinner hall, and sat upon the floor upon bare ground. Upon a silver plate was Rice, and in a small goblet was Water, and there were flowers and leaves around both. The minister read the verses from Luke xxii. A prayer was then offered, asking the Lord to bless the sacramental rice and water:—

'Touch this rice and this water, O Holy Spirit, and turn their grossly material substance into sanctifying spiritual forces, that they may upon entering our system be assimilated to it as the flesh and blood of all the saints in Christ Jesus. Satisfy the hunger and thirst of our souls with the rich food and drink thou hast placed before us. Invigorate us with Christ-force and nourish us with saintly life.'

The Lord blessed the rice and He blessed the water. And these were then served in small quantities to those around, and men ate and drank reverently, and the women and children also ate and drank, and they blessed God, the God of prophets and saints.

—We hear with much regret of the death of Mr. Sheik Umar, a Native Christian of Ahmednagar held in highest esteem by all who knew him. He was converted from Mahomedism about 17 years ago, and we remember having been present when he was examined with reference to his reception to the church. His course has been one of continually increasing usefulness. The Principal of the Normal School of the C. V. E. Society regarded him as his right hand man. He was a good Marathi Scholar and we are indebted to him for the translation of Moody's Addresses.

—The way in which H. H. the Maharajah of Indore is treating those who embrace Christianity, is not calculated to commend native Government in India to those who believe in the rights of conscience and religious liberty. We mentioned some time ago that a Christian colporteur was arrested and imprisoned simply because he sold books that contained Christian doctrine. At the intercession of the Political Agent the man was liberated, but had to leave Indore. We learn from the *Dnyanodaya* that a similar incident has occurred. The son of an officer of the Holkar was received to Christianity last year by the Rev. Mr. Douglas. This young man lately took up his residence in Indore and was speedily arrested by order of the Maharajah, and without any enquiry or trial was thrust into a *cage*, and declared insane. Mr. Douglas brought the matter to the notice of the Political Agent, who remonstrated with His Highness and obtained the man's release. But he was obliged to leave Indore, his only crime being that he is a Christian. It is not to the credit of the paramount power that it should be under the necessity of impetrating the forbearance of H. H. the Maharajah in behalf of Christianity, and of fighting a new battle every time a subject of the Holkar exercises his natural liberty of choice in favour of the Gospel. It were better once for all to have it settled that men shall be free to follow Christ when convinced that he is the Saviour. The British Government in India interferes with no man's convictions in the matter of religion, and has the best possible right to demand of the Native Governments that they shall cease from the injustice of so doing.

—In Dr. Fordyce's *Fly-Leaf* noticed by us last week, occurs this sentence: "The late Dr. Mullens said to me in Calcutta 26 years ago, that he had never seen thought and action so separated as in Bengali Babus." In all parts of India there has been occasion to lament that conviction did not always influence the conduct. Many have been convinced of the divine claims of Christianity who have shrunk from that rupture of home ties which would result from an open confession of their faith. But Bombay has witnessed within a week, a remarkable instance of the power of divine grace to lift its recipient above the influence of those considerations that ordinarily stand in the way of a confession of faith in Christ. A young Parsee lady, between fifteen and sixteen years of age, connected with families of highest position, left her own house before day-break on Saturday morning, and, accompanied by a servant, went to the Zenana Mission-House, Mazagon, and before seeing the ladies of the house sat down and wrote to her mother, telling her that she felt it her duty to make a profession of her faith in Christ by baptism; she would gladly return and live with her parents if they would permit her to follow her convictions; otherwise she was prepared to make the sacrifice that would be demanded to follow Christ under the circumstances. Her parents and many other Parsees soon came to the house and would have removed her by force but were not allowed to do so. The Rev. Mr. Squires and other Europeans were advised of the state of matters and came to the place. There were many very painful hours of weepings, remonstrance, invective &c. &c. The young lady witnessed a good confession before all. She had been for years attending the Day-school taught in the Zenana Mission House and had become well acquainted with the Gospel, and she gave every evidence, under the trying circumstances, of her single-eyed devotion to the Lord Jesus Christ. There is no reason to belive that her course was dictated by any want of affection toward her parents, but simply by the conviction that God required her thus to confess her faith in Christ. In the presence of a lawyer who took down her words she said that she was not forcibly detained there by the Zenana Mission ladies, but was there of her own choice; that her Parsee friends were prepared to remove her, but she claimed protection that she might be baptized. It was at length decided by her Parsee friends to obtain a writ of *habeas corpus*, and this was done. Before the day appointed for the hearing of the case, it was settled amicably, and the young lady returned to her friends. It was believed that the fact of her being under sixteen would in law bar her right to act for herself notwithstanding her evident intelligence and ability so to act. The legal gentlemen consulted, were unanimous in this opinion. A great deal of sympathy has been awakened among those who love the Lord Jesus Christ, by her failure to obtain that measure of religious liberty with the right to which they believe God has invested all moral agents, but which short-sighted men deny. Let fervent prayer be offered in her behalf. We do not care to state what thoughts come into our mind with regard to her possible future. The family with which she is connected is too enlightened for us to willingly entertain the idea that she will be the victim of domestic tyranny. Many persons have told us that this instance has led them to form a much higher estimate of the Parsee character than they had previously entertained; and we hope that it will not be lost upon many not under age, who profess to be believers in Christ, but are very careful not to identify themselves with other disciples of the Lord Jesus.

THE REV. C. W. PARK ON THE HISTORY OF INDIA.

(Communicated.)

On Monday the 21st inst. the Rev. C. W. Park of the American Mission made good his promise of delivering a lecture before the Debating Society of the Free Church College. Mr. Park is going to America, to enjoy his well-earned furlough. But as the Society would not let Mr. Park go away without paying his tribute to them, he was asked to deliver a lecture before the Society; and, though at the fag-end of his Indian life, and wearied by preparations for the long journey, Mr. Park could not say no. And I wish to give here a sketch of the lecture.

The subject was "Introductory lecture on the Histoy of India." The lecturer in the first place compared the works on the so called history of India, with those on Ancient Greece and Rome, and Modern England and America. He said it is the charm of the early part of the Roman History to study the struggle between the Plebeians and the Patricians; and to trace the progress of the people through all the steps they took to get their rights. And it is very easy to remem-

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ber those facts; for there is a thread, running through them, binding them together. They mark the stages of popular progress and national development. Such is also the case with Greece, and England and America. (This was shown by various instances from history). But not so with India. When we come to study works on Indian History, such as Elphinstone and Duff, we go through the volumes very carefully. But when we lay the books aside it is very difficult to remember the mass of various facts that we read out of them. The reason is this:—there is no thread connecting the facts; there is no great forward movement of the people recorded; no national growth mentioned. (A list of events, births, accessions, battles, deaths &c was repeated here). Such facts do not constitute what is called *a history*. They are no more a history, than Webster's dictionary is Milton's Paradise Lost. They are the *material* of history; and history can be made out of them; just as Paradise Lost could be made by putting the words of the dictionary in their proper places; and those works in which such facts are recorded are mere Chronicles or Catalogues of the various events. And here the lecturer made a right distinction between a history and a Chronicle. A History is a record of the origin, growth and development of a nation. A chronicle is a catalogue of the births and deaths of kings, the accessions and dethronements of Emperors; and the statement of the feuds between the various ministers. Thus a chronicle says nothing about the origin, infancy, growth and development of a nation. (This was further illustrated by the growth and development of a flower, but it would be too long to give all the details here in a short space.)

II. Having shown that there *is* no history in conection with India, and that the writers on that subject could therefore do nothing but record the several events, Mr. Park traced the causes of India's having no history of this kind.

In order that a country should have a history recording the development of its people, that it should grow and develop it must be a *nation*. There are several tribes or races in India; but they do not form one nation. The idea of one nation does not necessarily involve the idea of one tribe or one language; it involves the idea of unanimity of purpose. All people ought to have one common interest, and then the nation strives to achieve something, tries to grow stronger and stronger, and at last becomes a glorious nation. (This was illustrated by the example of the idea of the English or American nation.) But the people of India do not join together in one common cause. They live separate and aloof from one another. They do not form one body politic: and they have not done so:—

First, because of the *village-system* prevailing in India. This is peculiar to India. Each village is complete in itself. It has its priest, its town-clerk, its Pátil, blacksmith, carpenter &c., and last of all the Mahár who keeps the town-gate, and goes about begging from door to door at sunset. In short the village has its own state, church, and commerce within its precincts. It provides every thing for itself, and is satisfied with its rude productions. It is separated from the world, and the world is excluded from it. There is no communication between the two. In addition to this the absence of the primary necessaries—such as good roads and post-offices tended very much in the same direction. They hindered communication, and commerce which is one of the great forces that bring people together. But that commerce did exist to a certain extent, notwithstanding these circumstances, is a wonder; that it ought to have stopped is to be expected.

Secondly:—*Caste-system*. Not only was every village a unit by itself, but it was further divided into several small communities. There were as many communities as castes. These being of different castes were necessarily separated from each other. This weakened the power of the village, and of the population at large.

Third. *Vedánt-system*, or Vedántism. The old religion of India was Vedantism. People had great veneration for it, and it had a great hold upon people's minds. People sincerely followed the precepts of Vedantism. Now this philosophy taught that every thing that surrounds us is माया or illusion, that matter is deception, and therefore, instead of getting entangled in this net of संसार or प्रपंच (worldly cares or deceitfulness of riches), one ought to withdraw himself from his neighbour, and from every thing around him. Now it is granted that there is truth in these precepts in one sense; but it is only half truth, or distorted truth. It is true that all matter is illusion, that the visible is transient and that only the invisible is eternal. But it is not true that because all is transient and nothing is eternal we are to withdraw ourselves from our neighbours and from every thing which we see around us. On the contrary we must take our religion with us in the world, and our religion ought to make us fitter and abler to get on in the world. However Vedantism had a great hold on people's minds, and the effect was extreme abstraction from the world. This separated man from man; and thus the community had a tendency to be subdivided into individuals.

Now it is impossible to effect union among the various tribes while these disintegrating agencies are at work, and it is a vain hope that looks for a national development notwithstanding these adverse circumstances. Yet it is true that there was development to a certain extent and there it stopped. There was individual growth and culture. There are several instances of cultivated, even very highly cultivated men in India who influenced a certain number of people to join in one body. But this was *individual* growth; not *national* development. (Several instances were given to illustrate this point). And as a single grain of gun-powder can only burn a finger, but probably do nothing more, so a single man can do very little by himself. It is only a magazine that explodes and achieves something. It is a nation that struggles after development, and is successful.

National union may be compared to a cable. The smallest fibres are first twisted by themselves, then some of these into several thicker ropes, these into larger ones, and finally into a large, firm and strong cable. So these highly cultivated men and villages are like fibres and small threads. They have been made ready; they are perfect in themselves. Thus far the development advanced, and there it stopped. But that is not sufficient. What remains to be done is to use a larger twisting machine, and, to use the same figure, twist these villages into a national cable. (The importance of the growth of towns was shown from the town-meetings, election and legislation of the United States).

In conclusion it was said that India is not to be without a history in future; that there will be a history of this nation; after the lapse of a hundred years let the Society look back upon the past century as the beginning of the history of India.

The Rev. Mr. Blake, who was then in the chair, conveyed the thanks of the Society to the lecturer, made some appropriate remarks, wished the lecturer safe journey in behalf of the Society and closed the meeting.

A. M. S.

GOD'S ORDER.

V.

A VERY limited amount of teaching can precede regeneration.

(*a.*) Because man's spiritual functions have been suspended by the sleep, the death, of sin; hence, the command: "Awake thou that sleepest and arise from the dead, and Christ shall give thee light"—Eph. 5: 14.

(*b.*) Because the Holy Spirit, only according to the Scriptures, can enable man to apprehend and do his duty: "for He shall not speak of himself; but whatsoever He shall hear that shall He speak." Jno. 16: 13.

(*c*). Because the only possible present duty of the sinner is to repent: "Repent for the kingdom of heaven is at hand"—Matt. 4. 17; "But seek ye *first* the kingdom of God and his righteousness"—Matt. 6: 33. Jno. 3: 3, 16, 18; Acts 16: 30, 31. So, the only thing that the sinner can do, by way of changing his condition, is *first* to receive, through the law, the knowledge of sin; and, second, to accept, through Jesus Christ, salvation from sin.

(*d.*) Because it is declared that, "Except a man be born again he cannot see the kingdom of God"—Jno. 3: 3; and it is evident that until man sees the kingdom of God he cannot be advanced therein.

Much precious time has been forfeited forever in the fruitless attempt to guide the feet of the sinner in the way of God's commandments; just as though God had not declared: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned"—1 Cor. 2: 14.

This grave error has been exceeded only by the practice of omitting appropriate spiritual teaching after regeneration, ignoring the fact that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the MAN OF GOD [not *sinner*] MAY BE PERFECT, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17.

The following scriptures prove our next proposition in God's Order:

5. *God's Covenant ordains Teaching and Dicipline as a Means to a pure Church.*

A. Teaching:

Deut. 5: 31-33; 4: 1-4; 6: 4-9; Numb. 15; 38-40; Isa. 62: 1-3; Rom. 15: 1-7; 1 Cor. 12: 7, 25-28; Gal. 6: 1, 2; Eph. 4: 11-15, 29-32: Col. 1: 28, 29; 3: 16, 17; 1 Thess. 5: 14; 1 Tim. 5: 20; 2 Tim. 3: 16, 17; Titus 1: 9; Heb. 3: 12, 13; 10: 23-25; 12: 13-15; Jude 3, 20-23.

B. Dicipline :—

Numb. 15 : 30-38 ; Deut. 13 : 6-11; Acts 3 : 22, 23 ; Deut. 17 : 2-7 ; 29 : 10-20 ; Numb. 11 : 1, 2 ; 14 : 30-37; 20 : 12, 13 ; Josh. 7 : 11-26 1 Sam. 13 : 13, 14; Matt. 18 : 15-18 ; 2 Thess. 3 : 6, 14, 15.

Many a truly converted person receives no Christian teaching showing the mind of the Spirit respecting spiritual progress, and the methods of Satan to deceive the Christian are not exposed ; consequently, the believer becomes confused and is overcome and becomes a subject finally for church dicipline. Again, sometimes an individual will dissemble and resist all effort on the part of the church for his correction. The duty of the church in this case is made plain in the above Scriptures. At all hazards the church must be kept pure, else she is rejected of God and destroyed.

In the Jewish age no vessel was accepted in God's worship except it had been first sanctified ; and in the Christian dispensation the standard is, " But now being made *free from sin*, and become servants unto God, ye have your fruit unto holiness, and the end everlasting life," and " Ye are the salt of the earth ; but if the salt have lost his savour wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men." When the church is contemned and conquered, " trodden under foot," it is God's verdict against impurity in the church.

In the foregoing Scriptures we read that " if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness," showing God's faithfulness to His holy covenant. If but one member is overcome, the effort of the entire church must be concentrated upon that one until the whole church stand again in the purity of God's covenant. It is this ignoring of God's order that burdens the church with secular, selfish, and sinning members. To be content in fellowship with sinners, is to love sin; and to rest short of the entire sanctification of the church, is to ignore God's covenant (Numb. 19: 5, 6; Ezek. 36 : 25-28 ; 1 Pet. 2 : 9 ; 2 Cor. 6 : 14-18 ; Heb. 10 : 16-22 ; 1 Pet. 1 ; 14-16 ; Titus 2 : 14; Eph. 5 : 25-27 ; 1 Thess. 5 : 23-24) ; and to ignore God's holy covenant, is to make Christian character and gospel victory impossible and bring upon us God's righteous indignation : " He that is of God heareth God's words : ye therefore hear them not, because ye are not of God "—Jno, 8 : 47 ; See Heb. 10 : 26-29. Let all professors of Christ's name and nature read and remember that " the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that *obey not the gospel of our Lord Jesus Christ* : who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power "—2 Thess. 1 : 7-9.

S. P. J.

BOOK NOTICES.

THE new edition of the Life of Dr. Duff to which we referred last week, contains a Statement by Mrs. Watson, daughter of Dr. Duff, expressing his views concerning the writings of Professor Robertson Smith to which so much attention has been given of late, Dr. D. had read the article " Bible " in the Encyclopedia Britannica and had heard an address of Professor Smith. He expressed the opinion that the critical views exhibited in the article " seriously imperilled the truth and authority of Scripture." He considered the views maintained to be subversive of faith and undermining the inspiration, truth and authority of Scripture. A note accompanies the Statement of Mrs. Watson to the effect that the author had permitted it to be inserted on the responsibility of the writer. Notwithstanding this Note Dr. Smith has published a lithographed letter complaining of the appearance of the Statement.

" Report of the Neyoor Mission of the London Missionary Society." Neyoor is in South Travancore and the mission is now under the superintendence of the Rev. J. H. Hacker. H. H. the Maharajah succeeded to the throne last year and then took occasion to say, to the missionaries with reference to the function he was assuming :

" In the discharge of those duties, next to the wisdom and power which I eminently need from God, I shall prize the moral support of Gentlemen like you, who are the links of civilization, enlightened progress, and moral regeneration between the West and the East."

We have spoken before of the *Six Years People* in connection with work in Tinnevelly. Some of the preachers of this sect troubled the minds of the Christians in Travancore, assuring them that the advent of the Lord Jesus would take place in May, 1881. We have no doubt that the Saviour will appear in glory to some sin-stricken soul, as he is doing daily, in May next. Some of the Christians in Travancore went quite mad. After a few months the excitement subsided, although some still cherish the belief of Christ's advent this year. Notwithstanding these difficulties, souls have been saved. There are three Native pastors, one at Neyoor and two others at other points. Adults baptized last year 71 ; admitted to membership 85. Total membership, 854 ; total of adherents, 8826. The church members are in proportion of one in ten. It is an aggravation of the trials that Native Christians in S. India have to go through, that the people look upon trouble as the work of the devil and the evidence of a man's sin. The greatest sufferer is the greatest sinner.

There occurs to me the memory of an interesting conversation with a young Brahmin—a B. A. of Madras University. In the course of which he remarked " if you speak of philosophy we have a philosophy more ancient than that of the West. But we have nothing like the Life of Christ. If I were a Missionary I would never argue I would simply give enquirers the Bible and say read that. There is something in the life of Christ which must touch men." On another occasion this young man who is a greater admirer of Shakespeare, spoke of the story of Orlando and Oliver in " As you like it." He spoke of Orlando the exiled brother's forgiveness of his brother Oliver. How while wandering through the forest of Arden, he saw his brother the man who had so grievously sinned against him, lying asleep under a tree while a poisonous snake coiled round his neck and a lion crouched near, ready to spring upon him. He related in his own words how Orlando rescued his wicked brother at the risk of his own life, and led him to a place of safety winning his love for ever. Then he said, " Christ is our Orlando. Is not that your view ? " My reply was Yes, while men lay sleeping in indifference with the Serpent of sin coiled round their necks, the Christ whom men despise came and rescued them and died for them. This will I think serve to show that amongst the intelligent and thoughtful there is a growing interest in the story of the Cross.

Besides Neyoor there are five other districts in S. Travancore occupied by the London Miss. Society. In all the districts 247 adults were baptized last year and 273 admitted to membership, while the total of members is 3655, of adherents 39,337. These 40,000 nominal Christians are under the care of 6 European missionaries and 18 ordained Native ministers. Total of scholars 9,567.

" American Madura Mission Report." The population of the district of Madura is 1,600,000; of these nearly *three-fourths of one per cent.*, are Protestant Christians. The average for all India is one fifth of one per cent. There are twelve missionaries mostly married, and several ladies besides, carrying on work in this district. The seven older members of the Mission have been engaged in the work an average of about thirty years each There are 18 Native pastors, 135 Catechists, and 17 Bible women. There are Christians in 363 villages. Added by profession in 1880, 246. Total members in good standing, 2501. Total in congregations, 11,372. Amount raised, Rs. 4,868. Total of scholars, 3772. In some of the churches there are converts from as many as twelve different castes. In connection with itineraneies the Gospel was preached to 70,450 souls. The Report on the whole is cheering, and gives evidence of no little zeal and earnest effort in all departments of agency. At Pasumalai there are 8 students in the theological class, and 53 pupils in the seminary. Dr. Chester has a medical school. We regret to learn that the health of the Rev. Mr. Burnell has lately given way, compelling his return to America. The Rev. Mr. Noyes is also returning.

" *Treasury of Devotion.* A Manual of prayer for general and daily use. Compiled by a Priest," Edited by Rev. T. T. Carter of Clewer, 1879, 11th edition. Our readers will at once recognize this as one of the Manuals by means of which the leaven of ritualism anf formal religion is being diffused among Englishmen. The book seems to have been modeled after " the Garden of the Soul. There are precious truths on every page, and it would certainly be so far well that many who pass their hours in frivolity, should have their attention directod daily to these truths. But the tendency of such manuals is to lead those who use them to lose sight of their dependence on the Holy Spirit to give them right desires and teach them how to express them. God is supposed to be pleased with the *amount* of prayer offered to him in prepared language having a sacred character of its own, and the suppliant is beguiled into the idea that he is daily making all right with God by offering up a number of beautiful prayers, while God would prefer the meanest of all prayers as regards diction if offered with the expectation that faith in God's promise inspires. We need hardly say that there are prayers for the departed here, and methods of self-examination preparatory to Confession.

" MIDNAPORE Bible School. Second annual report." This is a sort of theological school

under the care of the Rev. Jas. L. Phillips, There were 18 students last year. Stipends paid to the unmarried students, Rs. 4, and to the married Rs. 4 a month. A good account is given of most of the students. The instruction is for the most part in familiar lectures. The wives also receive training and tuition from Miss Phillips. The students have been sent two and two, alternate Sundays to conduct religious services in Hindu and Santal villages. Total expense Rs, 696.

The Bombay Guardian.

SATURDAY, APRIL 2, 1881.

THE COMING KINGDOM. II.

We now proceed to consider some of the leading principles of that kingdom of Christ, in the observance of which "the people of the saints of the Most High God" may expect to see it become universal in the world. We have pointed out that the stone of Daniel's prophecy is represented as first cut out, and afterwards descending with irresistible power upon the kingdoms represented by the image. In the Gospels mention is made of this stone as a stone of stumbling, placed in the pathway of men to prove them, and afterwards falling upon them, Matt. xxi. 44: "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to power." Hitherto, the Gospel has been winning its way among individuals; society has to a certain extent been modified by it, and so also have the Governments in countries where the Gospel has had free course. Still, it cannot be said of any one kingdom that it is under the sovereignty of Christ. Even where he is most honoured, there is more disregard than regard for his word. The kingdoms of Christendom are proved by the word of God, which is present among them, and not allowed its place of pre-eminence. "The Father loveth the Son and hath given all things into his hand," and is going to deal with men and with governments according as they stand affected towards Christ. Pharaoh recognized Joseph as a man enjoying the singular favour of God, and felt that he could do nothing better for his country than to give Joseph the direction of its affairs. Pharaoh will rise up in the judgment and condemn the governments of Christendom; for a greater than Joseph is here and our statesman prefer almost any other Minister or administrator to Christ. But when we consider the principlas laid down by Christ in the observance of which alone his people can expect that Daniel's prophecy of the heavenly kingdom will be fulfilled, we shall find that the non-fulfilment is due to their defective faith and consecration. The first principle to which we would draw attention is the supremacy of Christ in his church.

"One is your Master, even Christ." "That all men should honour the Son even as they honour the Father." "My words shall judge them in the last day." "Every knee shall bow and every tongue confess that Christ is Lord, to the glory of God the Father." Salvation means the abdication of self and the installation of Christ on the throne of our being. In every variety of expression we are told that nothing less than unconditional and irrevocable submission, will secure the entrance of the King of glory to our hearts. But when we look at the churches, even at the most evangelical and most earnest, how evident it is that Christ is not allowed to have this supremacy in the hearts of the members generally or in the Government of the churches. "O Lord our Lord, other lords beside thee have had dominion over us." In the best of the churches the world is allowed to have something to say. Conventionality lords it over many of them, stifling the exhibition of the Spirit's power. Tradition has too much place even in Protestant churches; hereditary usages observed because they have been handed down to us, and not because we find any sanction in the word of God for them. Expediency; worldly conformity; love of ease; the idea that the *ends* of Christ can be best promoted by substituting some of our own *ways* for his. There are a good many things in the Gospel that are allowed to remain there as interesting fossils, showing what was thought to be necessary in the days of the apostles, but which we in our wisdom have judged to be unsuitable to our age. This thing is probably true to a degree that we have none of us any conception of. The leading requirement of the Gospel relates to the self-denial of love; renunciation that others may be won. What multitudes are there this day calling upon the name of the Lord Jesus who are not doing the things that he has stated with such emphasis in the sermon on the mount and elsewhere. Their Gospel is, they assure us, without note or comment; but there is an unexpressed and well-understood comment which takes the edge off of many of the more searching words. No rich man is allowed to go away from the church-door sorrowing in the way that the young ruler went away from Jesus. It is not to be doubted that there are in churches of different denominations and nationalities, many Christians who stand ready to forsake all for Christ; who are walking in the light; who believe in the divine power of the Spirit; and who are really adorning the doctrine of God their Saviour. But these are not allowed to lead the churches; it is much even if they are tolerated. This state of matters must be altered; Christ, the very Christ of the Gospels, must be supreme, and his pleasure alone be the irrefragable law of the church. "Every plant which my heavenly Father has not planted must be rooted up." This ascendency of Christ is to be brought about by the operation of the Spirit of Pentecost.

APOCALYPTIC SKETCHES. XXXI.

Glancing back at this wonderful chapter (Rev. xiv.) we are led to remark that the great object of the Head of the Church is to purify unto himself a peculiar people, zealous of good works, a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish, in accordance with the prayer offered up in John xvii. Such being his object, it is evident that this end cannot be obtained so long as the church or the teachers of the church, believe that it is impossible that Christians should be freed from all the blemish of sin in this world. For we cannot obtain from God any thing beyond what we believe for, what we believingly ask. It will consequently be the dawning of a great day in the church when any considerable number of the people of God discover that the Holy Spirit is both willing and able to sanctify believers wholly in body, soul and spirit. We should suppose that such a fact would awaken ten thousand times the joy in heaven that is occasioned by the conversion of a sinner, because, as our Lord in his prayer teaches, the destinies of the world are dependent on the full revelation of Christ in the church. Such a dawning in the church seems to be indicated in the first verses of this chapter; it is presently succeeded by a revival of the missionary spirit that had been slumbering for so many ages. This is speedily followed by a number of profound humiliations to which Babylon, the false Church, is subjected. In the last century we find a revival among many Christians of the belief that Christ is able and willing to deliver his people from all sin in this life. The domain of faith thus became immensely widened. Close upon this followed the great missionary revival that is still going on. The Church of Rome has undergone successive defeats and humiliations until now the Pope is without temporal authority, and the states in which she exercised the powers of government for the carrying out of her peculiar ideas, have revolted against that authority and are scorning her pretensions. We find afterwards what we take to be a prophecy of the great revival which began in America in 1857, extended afterwards with marvellous power to Ireland, Scotland and England, and may be said to be still existing in the greatly increased activity of Christian men and women. In this particular the present age stands conspicuously forth from a long succession of generations, arrayed in robes of manifold beneficence; not by any means the beautiful robes which Zion is yet to be invested with, but still comely. This revival began with a noonday meeting of business men in New York. The expression used at the close of this vision "And the earth was reaped," perhaps indicates that the ingathering of souls which specially distinguished that revival came to an end, and the ordinary semi-unbelief of the Church with regard to the manifestation of Christ's power in the conversion of sinners resumed its sway. When we call to mind the accounts that reached us in those days when it seemed to many that it would not be too much to expect that the displays of miraculous power in the days of the apostles might be looked for again, we are astonished how the Church of Christ should have quietly allowed the aspirations and expectations of that time to slip from the mind. One of the things by which the adversary sought to recoup himself for the great damage then sustained by the quickening of the faith of God's people, was by means of Spiritualism, which for many years had a prodigious sway in America. But we come now to the HARVEST spoken of in the latter part of this chapter.

"And another angel came out from the altar, who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth: for her grapes are fully ripe." 18.

The angel from the altar having power over fire, may perhaps receive elucidation from the 10th chapter of Ezekiel. Notice first in Ezekiel viii. 5 that the prophet sees in his vision, northward, at the gate of the altar, an image of jealousy i.e. an image provoking God to jealousy, being set up in a

place consecrated to himself. In x. 6, 7 we read: "When he had commanded the man clothed with linen" or, as it might be rendered, clothed in a distinguishing manner, "saying, take fire from between the wheels, from between the cherubim, then he went in and stood beside the wheels. And one cherub stretched forth his hand unto the fire that was between the cherubim and took thereof and put it into the hands of him that was clothed in linen." We learn from verse 3 that these coals of fire were to be scattered over the city. Coming back now to our text we find (Rev. xiv. 19). "And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." The harvest is followed by a vintage: the harvest means salvation, the vintage and winepress mean judgment, beginning at the house of God. Perhaps we might expect it to begin in that part of the house of God where the revival began, viz. in America. This we believe to be the true interpretation. The revival, glorious for the manifestation of the grace of God, failed to bring the American people to see the great iniquity of slavery. Many of the slaves had been converted and were crying to the Lord to deliver them from their Egyptian captivity. So far from learning the lesson which God was teaching them so lovingly, the people that ruled America only passed laws making it more difficult for the slave to escape, and finally sought to extend the area of slavery so that the system might be riveted upon the whole country for ever. The iniquity of this attempt transcended the whole foregoing iniquity of the slave traffic. Lincoln was elected; the civil war began, the most terrible judgment of this century descended upon the American people.

REMINISCENCES. CXIV.

Diary, 1846, New York:

May 9th. Again, just before going to the monthly concert (of prayer) on the 4th, as in April, the Blessed One drew near to me with extraordinary power, with such excess of love as deprived me of strength. Have had similar seasons all this week. What means this unearthly goodness to a guilty and polluted wretch, a cumberer even of this sin-accustomed earth? This day my experiences have been of a different tenor, but I feel equally grateful for them. I begin to see much evil in myself.

1st. A want of humility. That temper of mind which would cause me not only to esteem others as better, but manifest every where that I esteem them better. Instead of this, I have an itching ear for commendation, imagining praises when I hear them not. An extreme unwillingness to be thought less sanctified than I conceive I am. An unwillingness to gratify those of my friends who would be gratified by more tokens of a poignant sense of sin. A forgetfulness of the feelings of others, who invariably connect a state of religious joy and triumph with personal superiority and merit, and who cannot have such ascending sympathies.

2nd. A want of love. These two things are allied. I have little love because I have little humility. If I looked upon the things of others rather than upon my own, if I gave my complacency to their excellences rather than to my own, if I considered their necessities and forgot my own, I would love them. I feel much convicted on this point to-day. It seems to me the old, the devilish heart is still in me, after all the oceans of love that have been poured upon it.

3rd. A want of aspirations. Here is the most striking feature of my declension. That ardor and fervency of desire which made my soul to glow a few months back, I experience no more.

4. Selfishness is the root of the whole matter. Oh the dreadful iniquity that characterizes even to the last and least portion of selfishness. Selfishness in the Christian's heart dams a mighty cnrrent of love issuing from the throne of God and seeking to make its way into a parched and blasted world. Just so much selfishness as there is in me, just so far does Satan make me his instrument for damning men. Oh the dreadful nature of this thing. Why has the Almighty attached such awful consequences to its existence even in those he loves? Because his holiness demands that he should leave no opportunity or means neglected of evincing the nature of sin.

I bless God for what I see this day. Shall it prove in vain? Shall these discoveries be displaced by new impressions and forgotten? Oh Father, forbid it. Oh let me ever henceforth feel that my selfishness is a mighty enemy to Thee, to me, to human salvation.

During last attumn I was exercised by intense and irrepressible desires after Christ for myself. Now having found him, am I not called upon by every conceivable motive, to entertain aspirations of equal intensity for the same blessing upon the souls of others? Shall I not feel as much for a dying world, as I have felt for myself? Shall I act as though I were of more consequence than the whole world? As though God were nearly satisfied now He had won me, and could in a measure forget the rest of mankind.

This is a vital matter. The whole question of my usefulness now turns upon it. Humility; blessed, essential grace. My great danger arises from my lying heart, continually seeking to hide from me my deficiency. This, if Thy grace hinder not, will effectually hinder me from ever attaining it.

Oh let me feel deeply that the whole work of sanctification is unnatural. It is the most unnatural thing in the universe for the least acquisition of holiness to be made by a sinful soul. The whole work is unnatural; it never ceases to be so. All the helps in the world, all the advantages of Christian experience are nothing, when a sin is to be surmounted. Omnipotence must be employed for its subjugation. Oh that I might never lose sight or sense of this. This is the honor God puts upon sin, if I may so speak, that He will suffer no power but his own infinite power to get a victory over it. It is only in the precincts of hell that sin is called a trifle.

We have held our prayer-meetings now four weeks. Small, but dignified by the Saviour's presence. They have been to me, I am sure, of great advantage, by calling my mind into action. [These were daily noon-meetings, in which the students that were so disposed came together for half an hour, spending the whole time on their knees, asking for the Spirit's power.]

16th. I hear a voice saying unto me daily, Ask no more; I have fully answered your petitions; the blessings are accumulated around you; and heaven is waiting to see you appropriate them and give them to a dying world. Mark ix. 22,23. The laws of my activity are not changed, because I have Christ to strengthen me; to do is the same thing it always was; and if there is any thing to be done I must do it. The fact is, I must introduce the element of determination into my daily and hourly life. I must go about resolving that glorious things shall come to pass. Men must be converted, Christians must be sanctified. I must move with desperate energy; for death is busy every where and the night cometh. How have I been living? I have not been living, only talking.

What is my first great duty? To prepare myself for future labors. I am not called to undertake any labors at this time which would interfere with this work of preparation. And I must do every thing that can be done, every day, economizing time, improving fragments of opportunities. Especially when I find my mind slack, my efforts partial and feeble, te stop at once and look at motives until I can give all my faculties to the work in hand, whatever it may be.

My second great duty is to do all I can to elevate the tone of piety among the brethren. To this end I must always be prepared for prayer-meetings; must visit the students; and must improve every occasion that offers of speaking to them.

My third duty is, to seek the advancement of God's work in our church. I must be prepared to take part in the meetings without fear of man.

Then come my labors is the Sabbath-school, in my Tract district, among my friends and by correspondence.

The thought sometimes comes up that I am attempting too many things. Then I answer that I have time enough. Then the question comes if, had I fewer objects before my mind, would not my time be even more filled up and improved. However, let me do all things with might, and all will be well.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR MR. GUARDIAN,—I have had my eye upon you for a long time, and have caught you tripping at last, in your article on the Broughty Ferry Harmonium on the 12th Instant !!! You must have been looking over and not *through* your spee's when you wrote it !! Do you believe in moral and venial sins? I know you don't. Yet, you pitch into Ritualists for not conforming to the rules and regulations of their church, and in that you are right, but you back up Mr. Peyton for doing the same thing, on a small scale, certainly, but yet, contrary to rule! You also furnish him with ammunition to fire away at the authorities duly appointed by *himself* and others to carry out the laws of his church! I'm ashamed of you Mr. Guardian !! You have also added to your CRIMES the offence of "*telling tales out of school.*" I shall be very sorry to see you quoted in Scotch newspapers when the Bombay Free Church is impeached for the same misdemeanor (i. e. using instrumental music in church) when the General Assembly meets in May. "Behold how great a matter a little fire kindleth." Mr. Peyton is not compelled to remain in that body, or, be burned to death? Personally, my dear "Guardian," I am at one with you in liking a harmonium to pitch the notes in congregational part singing. But I like (and am sure, so do you) obedience better.

Yours in the Master,
RAJPOOTANA.

DEAR SIR,—In view of the Camp Meeting to take place shortly, the following questions are suggested which should be clearly answered if we expect to get a blessing at the Meeting, and all differences and misunderstandings should be removed now,

Are all the Brothren and Sisters on terms of friendship?

Have thy all kindly feelings to one another and affirm so?

Is there a cloud between any Brother and Sister that prevents them from giving the right hand of fellowship?

Yours faithfully,
H.

Poona 29th March 1881.

NOTICES.

Y. M. C. A. Monthly meeting, in the Gen. Assembly's Institution, Calbadevi, Friday next, the 8th inst. at 8½ P. M.—General Committee meeting, Monday next, 4th inst. at 5½ P. M. at the Bible Society's Depot.

FRIENDS who have subscribed to the M. E. Church-edifice at Baroda, are advised that the building is nearly completed, and are requested to forward the amounts subscribed to Capt. Arthur Lynn, Camp, Baroda.

RECEIVED for the House of Hope from Major G. Through Lt. Col. V. H. Rs. 25.

RECEIVED from "Charity" for Eur. and Eurasian Poor Fund, Rs. 50; for Mr. Ward's, Chr. Home at Mylaram for Eurasian Orphans, Rs. 50. From a friend, for charitable uses, Rs. 5.

M. E. appointments for to-morrow. Grant Road: 8½ A. M. Fox; 6 P. M. Jacobs;——Dean Lane 11 A. M. Jacobs; 6 P. M. Fox.——Mazagon 11 A. M. Fox; 6 P. M. Bowen.

Epitome of News.

SATURDAY, MARCH 26.

—*Times of India*: The rendition of Mysore, which took place yesterday, is one of the most interesting events in the history of modern India. As the Governor of Madras said, on delivering the instrument of transfer, it is also the best practical proof that could possibly be afforded of the desire of the Queen-Empress to scrupulously adhere to the Proclamation of 1858 "both in the letter and the spirit." From the interesting sketch supplied by our Special Correspondent of the history of Mysore for the last fifty years, it will be seen that the proposed rendition was from time to time opposed by very high authorities, but not, fortunately for English good faith, by the highest. The young Maharajah, Chama Rajendra Wodeyar Bahadur, who was invested with the administration of his territory yesterday morning, in the midst of an auspicious shower of rain, is a scion of the late royal family of Mysore, but he is only an adopted son of the last Rajah. He was adopted in the year 1865, when was two years old, and at a very early age he was placed under European guidance, and his training ever since that date has been essentially English. Like his contemporary the young Nawab of Bhuwulpore, he showed a decided preference for manly sports, riding straight to hounds, playing a good game of polo, and handling the ribbons in a manner worthy of the "Four-in-hand Club." His guardians, Colonel Gregory Haines, Colonel Malleson, and Mr. J. D. Gordon, and his tutors, Captain F. A. Wilson and Mr. W. A. Porter, have good reason to be proud of their *protege*, and though many of the natives have complained that he was being Anglicised, it would be well for them to remember that Mysore is split up into so many factions, the Mysoreans, the Madrasees, and the old Mahomedan nobility, that but for this paternel care, the young Rajah would certainly have fallen into the hands of one party to the exclusion of the others.

—Mr. Margoschis's butler Panliem, who was shot on Tuesday in the right eye died on Wednesday morning at the General Hospital, Mr. Margoschis has been removed to the Lunatic Asylum.

—The inquest on the man who was beaten to death by two fellow-inmates of the Lunatic Asylum, Madras, ended in a verdict of culpable homicide against them. The jury requested the coroner to bring to the notice of Government the necessity of employing more European warders in the Asylum.

—The planetary conjunctions noticed by us a month ago, are thus noticed in the *N. Y. Evangelist:* Never before perhaps since the great Creator "garnished the heavens" with such shining orbs and systems as "Arcturus, Orion, and the Pleiades," when "the morning stars sang together," have the two largest planets, and the one brightest, of the solar system, been apparently in such close proximity as now. But this planetary companionship is only temporary. Venus will soon leave the company of her immensely greater brothers, and will complete another revolution about the time of our next Autumnal equinox. But Jupiter will require eleven of our years, and Saturn twenty-nine, before they will again appear in the constellations where they now shine. While also Saturn is making one of his revolutions, Jupiter will make two and a half, and Venus nearly forty-eight. It must then be a difficult problem for the astronomers to calculate when, if ever, these three planetary worlds will be again at the same time in the same direction from the sun, and appearing so near together to the dwellers on the earth.

—The population of Bangalore during the ten years from 1871-81 has increased from 81,810 to 92,156, or by more than 10,000.

MONDAY, MARCH 28.

—Press Commissioner: News from Herat confirms account of Sirdar Muhammad Hassan Khan's rebellion against Ayoub. It appears that there is an old quarrel between them. Muhammad Hassan has been lately Governor of Kushk, and seems to have excited the three Herati regiments there to mutiny and murder their General Muhammad Jan, his brother, and nephew. Muhammad Hassan has since been joined by the Firazkhois and Jamshidis, and has crossed into the Herat plain.

The Merv Turcomans have asked Ayoub's permission to bring their families to Badghis, and leave them there while they attacked the Russians. After some hesitation he consented.

On Monday evening a young Alizai from Zamindwar killed a native follower with an axe outside of the Herat gate of Kandahar. He made no attempt to escape, and was at once arrested. Religious fanaticism seems to have been the only motive for the crime.

—*Times of India*: The principal facts set forth in the Financial Statement are as follows: —For the year 1879-80, a deficit of £1,183,000; for 1880-81, a deficit of £6,269,000; for 1881-82, an estimated surplus of £850,000. And these figures include the cost of the Afghan war, and also, on the other hand, England's contribution towards those expenses. The Council drafts for the year are set down at £17,200,000, and there is to be a rupee loan of three crores. The cost of the war, about which there has been so much uncertainty, is now put at a total of Rs. 18,815,000, or at 1 s. 8d., equal to £15,600,000. We are quite at a loss to conjecture why all the other expenditure should be calculated at, we are told, 2s. to the rupee, and this item should be reduced to sterling at 1s. 8d. The frontier railways, which are really a part of the war, give an additional expenditure of Rs. 4,47,70,000, which also is reduced in appearance by being turned into sterling at 1s. 8d., when it appears as only £3,730,500. The war, therefore, which with its railways Sir John Strachey declared only a year ago would cost only £9,250,000, has cost £23,500,000.

—The population of Colombo, as ascertained by the recent census, is given at 111,142, against 95,145 in 1871.

—H. E. the Governor presided at the annual Conversazione of the Free Church Mission College, on Friday last, and said: I find here men of many views, but nevertheless agreeing on patriotic grounds for the improvement of their country. It is a great pleasure to see that we can meet on common ground for the development and improvement of the mind and character. I feel a great pleasure in being privileged to take the chair on this occasion; and I see around me persons of influence, whose presence testifies to their sense of the value of your institution.

—*Lucknow Witness*: What do you do with your copy of the Witness after you have read it? Do you tear it up, throw it away, lay it aside, or lend it? The latter is decidedly the best thing. Lend it or give it either to some poor family who are really unable to subscribe for it, or else to some one who has not sufficient interest in religious things to do so. In this simple way you may be instrumental in doing considerable good.

—Same; Calcutta: On Sunday evenings the Free Church missionaries have maintained for nearly two years past, regular preaching in Beadon Square. The audiences are very large, and as often happens in North India, opposition preachers have appeared upon the scene. Every Sunday evening four congregations gather at different points in Beadon Square, and are addressed by rival, or at least opposing, preachers. One is Christian, the second is orthodox Hindoo, the third Brahmo, the fourth an extraordinary compound of Hindoo, and Christian. In this tiny little Babel we may see the religious future of India in minature.

—*Bombay Gazette*: High Court, before the Hon. Mr. West: Mr. Inverarity, instructed by Messrs. Ardasir Hormusjee, on behalf of Mr. Ruttonjee Jamsetjee Parukh, applied for a writ of *habeas corpus* for the production before the court of Bai Perozbai, daughter of the applicant. The application was based on an affidavit made by the applicant, in which it was stated that Bai Perozbai resided at "Mazagon Castle," the residence of the Hon'ble Sir Jamsetjee Jeejeebhoy, Bart., who is a relative of his, and that she used to attend the Zenana Mission School at Mazagon. She is of the age of 15 years and 6 months only, and therefore a minor. At 5 o'clock on Saturday morning last she left the protection of her parents and guardians and went to reside at the Zenana Mission School, where she still remained.

His Lordship ordered a writ of *habeas corpus* to issue to the Rev. Mr. Squires, Secretary to the Zenana Mission School, and to Mrs. and Miss Fallon the Lady Superiors, directing them to produce Bai Perozbai before the court on Tuesday, the 29th instant.

TUESDAY, MARCH 29.

—Press Commissioner: It is reported from Kandahar, dated March 26, that in consequence of some petty quarrel Mahomed Hashim Khan has been summoned to Herat by Ayoub. There is a rumour that Sartip Nur Mahomed Khan, a near relative of Hashim Khan, has joined him with the Kandahar troops.

Travellers from Seistan report that the present Governor of Seistan, as a reprisal for robbery of caravans in Persian territory, has made a raid across the Helmund into Afghan territory and plundered twelve villages. He was making a second attack, when Ibrahim Khan of Chakansur sent his son to him with presents as hostage of future good behaviour.

—*Bombay Gazette*: We have been requested to state that the case of *Habeas Corpus* against the Zenana Mission School authorities in the matter of Bai Perozbai, daughter of Ruttonjee Jamsetjee Parukh, brought before the High Court on Saturday, has been amicably settled, Bai Perozbai having returned to her parents.

—A meeting was held at the Prayer Meeting Hall, in New Town, Madras, on Tuesday evening last, by some members of the Nonconformist bodies in Madras, with the view of taking steps to establish a society for training young men for the ministry from the Eurasian community. The circular convening the meeting states that the conviction has been forcing itself upon many thoughtful minds for some years past that the time has, now arrived when the Eurasian Protestant Nonconforming churches of India should vigorously bestir themselves to provide an intelligent clergy from the people.

—The C. D. Act in Bombay is as dead on a door-nail, says the *Spectator*.

—*Indian Chr. Herald*: We are sure that readers will be glad to hear that out-door preaching services have been started in Wellington Square, Calcutta. Evidently, Dr. Thoburn is determined not only to keep the fort of the Christian faith but also to storm the enemies' strongholds. These services were started

about a fortnight or three weeks ago. They are held every evening provided the weather permits it. They are carried on much on the same plan as those which are held in the Beadon Gardens. Large crowds assemble evening after evening to hear the gospel preached in Bengali, English and Hindustani. And reasoning from what we have seen in the past, if these services are kept up and carried on regularly the attendance will increase. Missionaries are sure to get larger congregations by keeping to the same spot and by holding the services regularly than by going now here, and to-morrow there, and the next day somewhere else.

Wednesday, March 30.

—His Excellency General Warre, Commander-in-Chief, and Mrs. Warre, left Bombay by the Austrian Lloyds' steamer Vorwaerts yesterday afternoon. Lieutenant-General the Hon'ble A. E. Hardinge, C. B., the new Commander-in-Chief of the Bembay Army, arrived by the mail-steamer yesterday morning.

—The Nawab Zir Ghulam Hosein Khan died on Monday. The Viceroy has sent a message of condolence to his family.

—A number of persons who have suffered from headache, indigestion, fulness of blood, and even graver symptoms, attribute these to the use of some one or other of the many effervescing medicated drinks now so extensively advertized.

—*Bombay Gazette*: Mr. H. M. Birdwood, the news of whose acting appointment to the High Court Bench was received with universal approbation, retired from it yesterday, consequent on the return of Mr. Justice Pinhey by the mail-steamer.

—*Times of India*: The annual meeting of the Indo-British Institution was held yesterday afternoon, H. E. Sir James Fergusson presiding, when the report for the past year was read and adopted. The prizes were then distributed to the successful scholars by Mrs. Ashburner. His Excellency said he was sorry to see that the expenditure of the school exceeded the receipts, but this was a fault which could be very easily remedied. He thought the institution deserved well of the community, because it had been successfully conducted; the education given in it was good; and the best proof of this was to be found in the fact that the grant earned from Government was nearly fifty per cent. over that of the previous year.

—*Overland Mail*: Something like a misunderstanding between Spain and the Vatican is reported from Madrid, the Papal Nuncio in that capital having addressed to the Spanish Government a Note, in which he contends that the proposed system of public education is contrary to the provisions of the Concordat; and the Government having replied that, desirous as they are of maintaining friendly relations with the Church, they are nevertheless resolved to uphold the prerogatives and rights of the State.

The charmingly situated town of Casamicciola in the island of Ischia, so much frequented for its celebrated mineral baths, has been almost entirely destroyed by an earthquake.

The accounts to hand are heartrending. More than 200 houses have been thrown down, and many others are so much damaged as to be uninhabitable. The number of persons ascertained to have been killed is 140, and very many more have been injured. The total number of victims is estimated at 300. The wounded are conveyed by steamers to the hospital of the Pelligrini, Naples.

Inaugural address of President Garfield: "We stand to-day upon an emimence which overlooks a hundred years of the national life, a century crowded with the triumphs of liberty and law. Before continuing on our onward march, let us pause on this height for a moment to strengthen our faith and renew our hope by a glance at the pathway along which our people have travelled." The President then sketched the history of the Union, and said that under the Constitutiou, established in 1780, thirty-five States had been added to the Union; its jurisdiction now covered an area fifty times greater than that of the original thirteen States, and a population twenty times greater than that of a hundred years ago. The supreme trial of the Constitution came, he said, at the Civil War, and "the Union emerged from the blood and fire of that conflict purified and made stronger for all the beneficent purposes of good government." The nation was now resolutely facing to the front, resolved to employ its best energies in developing the great possibilities of the future, and determined to leave behind them all bitter controversies concerning things which have been irrevocably settled. The supremacy of the nation and its laws should, he said, be no longer a subject of debate; while no thoughtful man could fail to appreciate the beneficent effect of the abolition of slavery upon their institutions and people. It has freed us from the perpetual danger of war and dissolution; it has added immensely to the moral and industrial forces of our people; it has liberated the master as well as the slave from a relationship which wronged and enfeebled both; it has surrendered to their own guardianship the manhood of more than five millions of people, and has opened to each one of them a career of freedom and usefulness; it has given a new inspiration to the power of self-help in both races, by making labour more honourable to the one and more necessary to the other. The influence of this force will grow greater, and bear richer fruit with coming years. The great change had no doubt caused disturbance in the Southern States. "This was to be deplored, though it was unavoidable; but those who resisted the change should remember that under our institutions there was no middle ground for the negro race between slavery and equal citizenship. There can be no permanently disfranchised peasantry in the United States." President Garfield then dwelt at length upon the present condition of the negroes, said that their free enjoyment of equal suffrage was still in question, and that education was the true remedy for the danger to the country arising from the ignorance of the blacks. He said:—"It is the high privilege and the sacred duty of those now living to educate their successors and fit them by intelligence and virtue for the inheritance which awaits them. In this beneficent work, sections and races should be forgotten, and partisanship should be unknown. Let our people find a new meaning in the divine oracle which declares that a little child shall lead them, for our little children will soon control the destines of the Republic. My countrymen, we do not now differ in our judgment concerning the controversies of past generations, and fifty years hence our children will not be divided in their opinions concerning our controversies. Thep will surely bless their fathers and their fathers' God that union was preserved, that slavery was overthrown, and that both races were made equal before the law."

—Cape Argus: The world ought to know it, and investigation will only bring out more clearly the horrible details, that an unbroken practice of slavery has been the peculiar institution of the Transvaal, mixed up with all its social and political life. It has been at the root of all their wars, and has been characterised by all those circumstances which have so often roused the indignation of Great Britain. The Boers have not only fallen upon unsuspecting kraals, simply for obtaining the women, children, and cattle, but they have carried on a traffic through natives, who have kidnapped the children of their weaker neighbours and sold them to the white man, the Boers having sold and exchanged their victims among themselves. The testimony of the best-informed and most reliable Christian men who have lived in the territory, and of the missionaries who have laboured among the people, is simply heartrending.

Then follow quotations from the letters of missionaries the truth of which cannot be denied. This is what Mr. Marensky, the German missionary, says: "The Transvaal is a vast reserve for the slave trade, a region over which the lust of land, and cattle, and the bodies of men may hold its devastating sway." Mr. Machtigal, of the Berlin Missionary Society, who had resided for many years in the Transvaal, spoke at a public meeting in similar terms. He added that the conduct of the Boers was in conflict with all the laws of civilised nations. Mr. Ludorf, another missionary of the same society, gave as an illustration of the barbarities exercised there that on a particular occasion a number of native children, who were too young to be removed, had been collected in a heap, covered with long grass, and burnt alive; other atrocities had also been committed, but they are too horrible to relate.

—*Record*: We understand that the revised version, to appear on the 17th of May, will be published in five sizes, the prices being respectively 12s. 6d., 8s., 4s. 6d., 2s. 6d., and 1s. A Belfast publisher, Mr. Tait, of Bridge-street, announces that subscribers' names are now being received, and that copies will be delivered on the day of issue, from tenpence upwards.

—The Christian of Feb. 24, has an account of a meeting in London on behalf of the Indian Female Normal School and Instruction Society.

Miss Trott, who is one of the working staff in the Normal School in Bombay, gave a short account of the school and zenana work in that city. As Dr. Donald Fraser subsequently remarked, nothing could be better of its kind than Miss Trott's statement. She described the various efforts made, by secular and Bible instruction, zenana visitations, &c., among the women of the Mahomedan, Hindu, Parsi, and Beni-Israel sections of the community. The last-named body she explained to be Jews who have adopted the native dress and customs. Encouraging results are not wanting. Miss Trott read part of a letter she had received from a Parsi girl who had attended the school for four years, and was not only a Christian herself, but had been the means of the conversion of a cousin residing in her home. She wrote—"Though sorrows come to me, I know that my Saviour does not forsake me. Please ask the friends in England to pray that I may be strengthened and encouraged to testify before my relations. I have to bear many troubles when I walk in the ways of Jesus."

—*Star in the East*: The Rev. G. Bowen, of Bombay, has had printed for the Bombay Tract and Book Society a pamphlet entitled, "Is Christianity of God? Did Christ rise again?"

This is a curious statement and not correct.

Thursday, March 31.

—Press Commissioner: Intelligence from Herat is to the effect that Ayub's position is becoming weaker. His adherents are falling away, and he is said to be in dread of assassination. He lives secluded within the city with remnants of the Cabul regiment, and it is rumoured that Sartip Nur Mahomed and Mahomed Hasan Khan, at the head of the Heratee and Kandahar troops and the Aimak tribes, are besieging him. A later report, unconfirmed, says that Ayub has been taken prisoner.

—*Bombay Gazette*: A very satisfactory portion of the Budget is that relating to the famine insurance fund. The million-and-a-half which we have heard about for so many years as being devoted to prevention of famine or its relief is this year to be really set aside for this purpose. Half of it will be devoted to famine works, among which, we are glad to notice, is the railway from Hudgi, near Sholapore, on the G. I. P. line, to Kalladghi. Had this railway been constructed in 1877, thousands of lives would have been saved. The earthworks were made up at that time, and now the line is to be completed. There are also the Neera canal-works in this presidency which get a portion of this appropriation.

—Same: The annual meeting of the friends and supporters of the Byculla Schools was held yesterday afternoon, H. E. Sir James Fergusson, the Governor of Bombay presiding. A number of the pupils rendered some part-songs in an admirable manner: after which the prizes were gracefully distributed by Mrs. Ashburner. His Excellency Sir James Fergusson then addressed the visitors, and in the course of his speech pointed out the importance of establishing an endowment fund. He also stated that a comprehensive scheme for improvement of the education of Europeans in India, promoted by Archdeacon Baly, was now under the consideration of the Government of Bombay, but it gave him great pleasure to find that there was no need to establish a new system in Bombay, as the existing institutions were so good that all that was wanted was to extend them in proportion to the demands made upon them. His Excellency then addressed the pupils and gave them in a few short sentences some really valuable advice.

—The *Sunday Mirror* thus unfolds theistic belief: Let us be true to the doctrine of Theistic Trinity. God, self and the world—three in one and one in three, united in sacred alliance, in inseparable and indissoluble trinity. A grand conception! Those who know self at all know how it lies concealed in the thick folds of God-consciousness, and can never be separated from Divinity without losing its very vitality. It ceases to be directly it ceases to be God's. Our consciousness gives the two facts together and simultaneously, God and self. two in one. Thus is it that we naturally, and without any effort, realize self in God and God in self. The world, too, lives in God-force. All beings, all objects are upheld by the Divine arm. In all their material and vital forces we apprehend the primary Force, and we cannot imagine a self-existent universe. In God then both self and the outside world live and move and have their being.

—The *Indian Church Gazette*, with reference to the discontinuance of the *Star in the East*, expresses the opinion that "a paper on an undenominational basis is an impossibility." The very reverse of this would be nearer this mark.

—At the Synod recently held in Lahore, one of the papers read (by the Rev. W. H. Tribe,) brought into deserved prominence the fact that Roman Catholic Convent Schools educate a large proportion of European Girls in India, who do not belong to the Roman Church. It is somewhat startling to find from Mr. Tribe's Statistics that "In Mussoorie Convent there were in 1876, 151 Girls, of whom 123 were Protestants," and that "In Lahore Convent there are 48 Girls, most of them belonging to the Church of England."

—We have received a copy of *the New Dispensation*, Vol. 1, No. 1, a four page sheet. We take the following extract from it: Demon Drink has snatched away another scion of a noble family, and has added another distinguished name to the already long list of its victims. The country mourns the loss, and not merely the small circle of his friends and relatives. It is their loss; it is our loss too. A good-hearted man, a public-spirited man he was; a young nobleman in the prime of life, who had promised to his country a career of growing usefulness,—we sincerely deplore the death of such a man, and we curse the fatal drink traffic that has killed him. How many of our most distinguished and cultured men have died of intemperance in the course of the last twenty years! How many more will yet die! "Fate! drop the curtain." We can bear no more. Merciful God, tell good Lord Ripon, whom thou hast sent to rule over us, to amend and reform the excise administration, so that temptations to drink may not multiply in the land. Almighty God, save our country from drink.

Friday, April 1.

—*Bombay Gazette*: America is the land of telegraphs. Numerous as are the all-connecting lines in great European cities, they nowhere approach the number that intersect and radiate from New York. And the western metropolis has given its telegraphs a central home worthy of their importance. At the junction of Day-street with Broadway, there is a vast building, rising with its ten storeys to a height of one hundred and forty feet, above which a lofty tower of iron reaches to a total elevation of two hundred and thirty feet from the level of the street. It cost the bagatelle of two millions and a quarter of dollars, or nearly half a million of pounds sterling. It is entirely fire-proof, the two lower storeys being of granite, and iron and brass entering as largely as possible into the formation of all the internal fittings. The enormous roof is so constructed as to rest entirely on the outer walls of the edifice, the space below it forming one enormous room, one hundred and forty-five feet long by seventy wide and twenty-three high. It is in this elevated situation that the greater number of the telegraphic instruments and operators are, the messages received on the lower floors being borne upwards by pneumatic tubes. The tubes and the heating apparatus are worked by powerful engines, the power of which is also applied to three great elevators, which are calculated to carry up and down between the different floors 5,000 persons daily. The ground floor is divided into four compartments devoted to the telegraphic work of the Atlantic Cable, the *Telegraphic Journal* is edited and published on the first floor, whilst the second and third floors are in the possession of the employés of the Gold and Stock Department.

—The quarrel between Ayoub Khan and Hashim Khan has attained large proportions very suddenly. At first it was said to be only a private disagreement which would be very easily settled, but now it would seem to have been a well-laid plan on Hashim's part to put himself forward as a rival of Ayoub. This may prove embarrassing for the Ameer's representative, especially as Hashim Khan has many supporters at Kabul and in Northern Afghanistan generally, who could make diversion in his favour. If Hashim Khan and his allies capture Herat, an émeute in Kabul is possible.

—Two instances of Natives killed by European soldiers while the latter were out shooting, are reported from Umbala and Meanmeer. The first prisoner has been sentenced to transportation for life; the other is to be tried.

—*Times of India*: It appears that, after all, the Hog cholera story was a scare—bogus information manufactured for the special benefit of the British Consul at Philadelphia, and in the interests of certain speculators in American pork in which a "corner" was being made.

—The Ghazi, who murdered a native follower on the 21st instant was executed at Khandahar a few days ago, together with a native follower who murdered another follower some time since.

—*Times of India*; Neriad: The Chuppan Bhog festival was brought to a close to-day by Brija Ruttonlaljee and two other Maharajas riding on an elephant, accompanied by a number of people bearing torches. Brija Ruttonlaljee, I hear, has already received some Rs. 70,000 in presents, and more is expected to come in.

—Deaths last week, 444.

Selections.

AMBULANCE CHAT.

George Eliot and her Admirers.

BY REV. F. H. NEWHALL, D. D.

A popular and influential Boston daily severely denounces the "ghouls" who would dig up the private character of "George Eliot," intimating that private character does not concern the public. But is it ghoulish to depict the private character of the virtuous? Does not the respectable press do this every day? Moreover, does not the press every day tell us of the crimes of poor and ignorant women as matters of news? Are not the crimes of cultivated and gifted women as legitimate topics for editorial notice? The press constantly and justly rebukes the sins of the weak and obscure. Do genius and culture exempt violators of civil and moral law from the censure of an enlightened press? But Mary Clemmer tells us in the *Independent* that we cannot know that George Eliot committed crime; and, even if she did, the sins of such a transcendent genius are not to be judged by the rules that are applicable to ordinary minds.

Now, let us have a look at plain public facts. The sin of "George Eliot," whose real name then was Marian Evans, publicly committed in the face of a Christian civilization, was to live as a wife with another woman's husband; to allow herself to be called "Mrs. Lewes" through Europe and America while Mr. Lewes had an undivorced wife living in England. Thus this strong popular woman trampled on the New Testament, on Christian civilization, on every Christian home.

But stay! This woman was a genius; she read seven or more languages; she translated Strauss; she had the head of a philosopher united to a body too etherial for earth; she was the intimate friend of Spencer and Huxley and Tyndall; she wrote novels that people of "culture" pronounce marvels of insight, of philosophy and religion; she is declared to be superior to Dickens and Thackeray and Scott, and the rival of the unapproachable Shakespeare! Shall not such a mightily endowed woman be privileged to violate the seventh commandment? Think of the licentious Byron, the inebriate Burns! Behold how they shine from the stews and from the gutter! What is the Decalogue, and who is Jehovah, in the blaze of genius? Does not moral and æsthetic Boston dissolve in raptures night after night as a French adulteress paints the fascinations of licentiousness to Boston wives and daughters, young men and maidens? What is religion to art? What is virtue to beauty? What is ethics to æsthetics? Let Boston church members and Boston ministers who patronize Sarah Bernhardt, answer. North End dance-houses are foul to the nostril. Pugh! Why defile the page with the filthy word? But the *Jardin Mabille* on a Boston stage is a school of art, fascinating, divine! Away with coarse and disgusting sin, sin red-nosed and ragged, sin in slime and stench; give us sin in silks, furs and velvets, jeweled and perfumed, dazzling and melodious! Away with sin that will revolt and repel; give us sin that will allure, enchain, intoxicate and damn!

"Of course morals and religion are necessary for the masses," say Schopenhauer and Hartmann, and so says cultured sin always. Common people must not steal other people's wives or husbands; if they do, our civilization will be broken up. If the millions rot in sin, the foundations of the social pyramid wil crumble away, and then marble cap-stones will topple down, too. By all means keep the muddy millions as sound as possible. Hence an English university man once told the writer that "Methodism was an excellent thing for the common sort of people." And so thought the dainty Southey, poet-laureate. But "cultivated" people, men and women of genius, do not need the Gospel; the Decalogue was not made for them! Is that what you mean to say? O Mr. *Transcript!* O Mary Clemmer!

But more than this, and very much more, too. George Eliot's books defend the sins that Marian Evans committed. They are written from the heart; they picture autobiography. Artistically and intellectually, we do not presume to speak of them. They are too high, or too deep; only genius can fathom genius; but whatever they may be intellectually, morally they are rotten. Yet the novel-devouring multitude mistakes their incessant sentimentalism for morality and piety. One sin has for the author a strange, weird fascination, shown

everywhere, and that is the sin that the New Testament calls adultery. The interest of her most famous novels centres in unlawful love. This is their power and their charm for the mass of readers. The heroine of the "Mill on the Floss" is ensnared by a lover who is betrothed to another woman, and allows him to call her "wife." The heroine of "Middlemarch," a paragon of purity and piety, while bound by law to her husband, is estranged from him in heart, ever chafed by wedlock's galling fetter, unhappy till death removes her husband and gives her her real lover. The heroine of "Daniel Deronda," in like manner, is bound to an uncongenial husband who makes her life one long agony till death releases her from legal bonds and leaves her free to seek the real mate of her soul. Mismated husbands, and wives, or lovers of mismated husbands and wives, are her favorite and famous heroes and heroines. Who can fail to read here chapters from the lives of Marian Evans and George H. Lewes? And these heroines are depicted usually as women of ideal purity, almost "too pure to dwell with clay;" the grand interest of the plot centering upon the conflict of a high, pure nature with moral law. The sympathy of the reader is ever skillfully enlisted for men and women who are in act or in heart violating the seventh commandment. "George Eliot" thus makes the reader pardon and approve the sin that Marian Evans was committing every day. A lacerated conscience wailed, and a woman's heart bled, in every stroke of that prolific pen.

Yet gifted lady writers tell us that her moral nature was too transcendent, too seraphic, for us common people to comprehend! She had not, it is true, they tell us, the plain, homely Bible virtues, but her vast soul dwelt on serener heights than the Bible women ever trod. She soared to an empyrean where chastity and faith were unknown. She rose above the gospel of the Sermon on the Mount to the sublimer asceticism of Thomas à Kempis, to the rarer and more philosophical ethics of Auguste Comte! God save us from purity that is purer than Moses and Christ!—(*Zion's Herald.*)

WHAT GRACE ACTUALLY DOES.

BY REV. THEO. L. CUYLER, D.D.

"To what extent is Christ able to save a man before death?" As far as His Omnipotence is concerned, He is *able* to make a Christian as absolutely sinless as Gabriel is in Paradise. All things are possible with the Son of God. But about such abstract propositions we have no actual concern; since it has never pleased Him to make any one absolutely impeccable, or absolutely free from any liability to do wrong. The more practical question is, What does divine grace actually *do* for the sincere, honest, holy-minded believer?

(1.) In the first place it works in him deep contrition for every evil thought or deed into which he may be betrayed. President Edwards, in his wonderful, deep, and rich experience, portrays this brokenness and contrition of spirit in the strongest terms. Since the days of the apostles, no man has had a profounder insight into God's word, and the experiences of God's people, than John Bunyan. He makes his Pilgrim (who was once "graceless," but after coming to the Cross became "Christian") to lose his roll of assurance while sleeping in the arbour. The Pilgrim says, "In my sleep I lost my evidence; and then feeling for it and not finding it, I was forced *with sorrow of heart* to go back to the place where I slept my sleep; there I found it again." Now in this case, grace wrought deep evangelical contrition—which a graceless heart never feels—and a series of steps of obedience brought a recovery of the precious "roll of assurance." We cannot thank our Lord enough for the grace which works a "godly sorrow." As holiness signifies soul-health, this is one of the healthiest symptoms.

(2.) Another thing which true grace can do for us is to introduce into our hearts, and keep there, new and blessed affections. This wheat in the heart's soil is the most effectual preventive against the tares. The highest motive that grace can put into us, is love of the Lord Jesus, and a sense of perpetual obligation to Him. Here, again, Bunyan throws a bright, clear light into the practical working of indwelling grace. When "Prudence" asks Christian, at the House Beautiful, if he does not still bear with him some of the evil things with which he was conversant when he was unregenerate, Christian frankly replies, "Yes, but greatly against my will. Might I but chose my own things, I would choose never to think of those evil things more; but when I would be a doing of that which is best, that which is worst is present with me." Here is Paul's conflict over again. Prudence enquires of the Pilgrim, "Do you not find sometimes, that these evil things are *vanquished*, and by what means do you do it?" Christian's answer to this vital question is one of the finest, sweetest, richest utterances to be found outside of the Bible. He says, "Yes, when I think of what I saw at the Cross, that will do it; when I look upon my embroidered coat" (which signifies Christ's righteousness) "that will do it; when I look into the roll of assurance that I carry in my bosom, that will do it; and when my thoughts wax warm about the place whither I am going, that will do it."

Now here are four powerful motives to conquer sin. They all come directly from Christ. They are all the fruits and the evidences of inward grace. One of them points to the redeeming Blood of Calvary; "I am not my own; I am bought with a price." The second one is the protection of Christ's righteousness. The third is the inward work and witness of the Spirit; and the fourth is the joyful anticipation of heaven. All these are the immediate and glorious products of grace; and nothing that is born of the will of the flesh, or the will of man, could possibly inspire them.

If anyone asks, Why do not these motives achieve such a miracle that evil thoughts do not invade a Christian heart at all? we can only reply that God has not seen fit to order it so. He postpones impeccability to heaven; He orders it that this life shall be one of temptation and conflict. In this way the triumphs of grace are a thousandfold more glorious, than if the Christian were lifted above the actual possibility of sinning. It will be time enough to be "presented faultless," when we reach the better country. It is joy and glory enough now, that by Christ's grace we can be "preserved blameless;" and grace does achieve that.

(3.) Let us also, as a third thing rejoice in the actual victory which Christ gives us over the adversary. And that adversary is not a mere abstract principle of evil as the Broad Church "Liberals" of our times often assert. He is a living personality. Christ taught the doctrine of a personal devil. "The enemy that sowed the tares is the devil." But one object of Christ's coming, was to "destroy the works" of Satan. Not to destroy Satan, observe—but his abominable works, and to vanquish him on the ground of his own choosing. Apollyon assaulted the Son of God Himself. Will he not assail me? The servant is not above his Lord. Every day that prince of the power of the air, is going about, intent on my destruction. His devices are innumerable. But grace gives me a panoply by which I can resist the wiles of the devil. Grace works in a three fold way; it makes me watchful against the adversary; it gives me a spiritual sense to detect him even when he wears the guise of an angel of light; it endues me with power to overcome him.

Here are three views of the possibilities of grace, of the actual performance of Christ's indwelling grace that ought to inspire every believer with profound gratitude and joy. They do not feed self-conceit, or breed presumption.

There is nothing visionary in this mighty and magnificent truth, "*My grace is sufficient for thee.* It is not the dream of the mystic; but it is the grandly real experience of the soul which, having risen with Christ, and seeking the things which are above, will appear at last with Him in glory.

NECESSITY OF HOLINESS.

BY REV. GEORGE WARNER.

"Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently," &c.

We are answerable for life's conduct to a holy God. We have for our guidance a holy Bible. We have the guaranteed aid of the Holy Spirit; and holiness of heart and life are absolute requirements in order to the enjoyment of a holy heaven. "Holiness unto the Lord," was once conspicuous upon the mitre of the High Priest, and it shall yet be upon the 'bells of the horses"—that is, agricultural and all other lawful pursuits shall be followed with such special reference to God, that 'devotion to His service shall be as manifest therein as in the most sacerdotal worship ever presented. The Levitical economy taught the necessity of holiness—its sprinklings and cleansings and sacrifices without blemish, all illustrate this. The Epistle to the Hebrews is the best commentary upon Leviticus. Here we find the perfect High Priest and the pure offering. This speaks of richer blood than Abel's, and of a more influential sacrifice than his. Wonders were wrought by the worthies of old, who looked forward to that sacrifice, and drew their life from it. The previous chapter is their scroll of fame, and the present shows that they are interested in us and are watching our demeanour. God is interested in us too, and is doing all He can do to help His free and accountable creatures. We are called to be co-workers with Him; to help ourselves, and to help others; to "follow peace with all men and holiness," &c.

The Blessing. Personal holiness. This has been defined as "agreement with God in all things." In New Testament phraseology, it is "being renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness." It means that maturity of spiritual life which the soul has reached when it has grown up to "the measure of the stature of a man in Christ Jesus." It is the condition of being right—right in inward feeling and outward life—which comes of the will and affections being so under control to God, that body, soul, and spirit are brought into harmony with His will. It implies the removal of inward sinfulness and sinful inclinations, and the presence and growth of all the graces of the Holy Spirit. As the mediation of Christ is the source of it, so it is only as He abides in the heart that the life can be maintained and furthered. He died for us, lives in us, and has "left us an example that we should follow His steps." His superiority to sense and passion, and the opinions of the world, His simple devotion to truth, His unambitious goodness, His holy, harmless, undefiled life, while he was among yet separate from sinners, and His supreme concern not to do His own will, but His Fathers's, are lines along which all Christ follow Him who hope to be happy with Him for ever. This is productive of "peace," the "peace of God," "perfect peace." The holy soul has "peace like a river," a calm, like the untroubled quiet of the ocean. With unstaggering confidence in His Father's infinite knowledge, sympathy, and power, and His unfailing interest in all that concerns him, he can afford to be possessed by "quietness and assurance for ever." Such a soul is everywhere a "peace-maker;" but He is concerned for a true peace, and not a false one; He will sanction no peace that is not "peace with honour to His Father in heaven. Christ was the "Prince of Peace," but He came to bring "a sword;" and the proclamation of the principles of His kingdom brought forth the most

violent opposition. The advocates of holiness are sometimes charged with "stirring up strife." A lady was asked if hers was "a fighting or a loving holiness;" to which she replied: "I feel nothing but love in my soul, and a peace as sweet as heaven; but these very elements make me hate sin and oppose the devil with all my heart." It is sin in the world which produces all the jar and jangle, all the contest and conflict; and wherever this is loved or allowed, it comes into antagonism with a holy soul; but sin's destruction is the only way to universal peace.

The way to attain it. Let it be clearly understood that "grace" is the source of it. The text speaks of the "grace of God," and it is hence that all good flows to man. This should for ever kill all doubt on the subject of its possibility, for who shall dare to limit "the exceeding riches of, God's grace?" He is able to do "exceeding abundantly above all we ask or think." If the production of a holy life were the work of the creature, we might sink to despair at once; but if it comes of God's presence within us, and of His control over us; if by an act of Divine power the principle of sin is killed, and the law written in the heart, and then we are "strengthened with all might by His Spirit in the inner man," holiness is clearly among the possibilities of Divine grace. Those who speak as though "freedom from sin" led to neglect of the Atonement, and absolute trust in Christ for everything, are altogether mistaken. How can he neglect Him in whom he abides; and how can he fail to acknowledge his indebtedness to Him Who abides within him!

"Every moment, Lord, I feel
The merit of Thy death."

But with all this, it must be the all-absorbing purpose of life to possess it—this is the sense "*following*" it. In the spirit of the apostle we must say, "*This one thing I do—I press towards the mark.*" We must follow this with greater avidity than ever worldling followed pleasure or fame; hound followed prey; or miser followed gold. When we can truthfully say, with the poet,—

"My heart-strings groan with deep complaint,
My flesh lies panting, Lord, for Thee,
And every limb, and every joint,
Stretches for perfect purity,"

we are not far from the kingdom of holiness. Let there be unqualified surrender to God, and unstaggering trust in Him for this specific good, and it shall be done according to our faith. Then will follow the steady, constant looking to Christ that we may be kept by the power of God in this condition; and the "diligent," exact, and circumspect walk of our feet, and the labour of our life, to extend the cause of holiness and establish the Redeemer's kingdom on earth.

The motives to get it. Troublers are destroyed by it. We read of some who are "full of cursing and bitterness;" and of one who was in the "gall of bitterness;" and while this is not true of the Christian, there are many whom we would not dare to say were not Christians, who have some "root of bitterness" within them, which is constantly springing up, and troubling them and others. The root of some conceit, pride, unbelief, bad temper, love of your own way, or something, has been like the root of some old cancer, breaking out again and again. Holiness will kill the roots. A gentleman had a tame tiger; he had fondled it from a tiny cub, and it seemed as docile as a puppy. One day, as it licked his hand, it tasted his blood; all the tiger showed itself at once in its nature, and had not a ball from his revolver laid it dead upon the floor, it would have laid him there. With remaining evil within us, a well-circumstanced temptation might bring it out to our destruction, and hence the necessity of having that "work of the devil" destroyed by God's power. Holiness is the preventive of backsliding. The text speaks of "failing of the grace of God." It is written in the margin, "*fall from* the grace of God," and many Greek scholars say that is nearest the truth. As an undeniable fact, many of the churches swarm with backsliders, and this comes in consequence of their neglect of the apostolic injunction to "leave first principles and go on unto perfection." How can any one neglect God's call to holiness, and be anything but a backslider? Sin not only defiles its subject, but it defiles others. It is the most infectious disease in the world, and holiness, which is health, is the only condition in which we are not liable to injure others. How many souls have been destroyed by the hobbling, staggering, inconsistent, unholy walk of professors, we shall never know till the Judgment. There is no heaven without holiness. The eternal fitness of things forbids it. In deference to his principles, and to his general worth, John Bright may be admitted to the British Court without the observance of court etiquette; but "WITHOUT HOLINESS NO MAN SHALL SEE THE LORD."—(*Divine Life.*)

TELEGRAPHIC NEWS.

London, March 25th: Latest advices from the Cape state that the conditions of peace between the Boers and the British have caused great discontent generally among the colonists.

Constantinople, 25th: The conferences of the Ambassadors of the Great Powers upon the Greek question are now drawing to a conclusion. The Porte has finally offered an extension of territory to Greece in Thessaly, but now refuses to cede either Epirus or Crete.

London, 26th: The debate in the House of Commons on Mr. Stanhope's resolution was resumed last night.—The Marquis of Hartington said that the information respecting General Skobeleff's recall and the stoppage of Russian operations in Central Asia had not been received through the Russian Government, and that Russia knew that either military or diplomatic interference on her part in Afghanistan would mean a rupture of diplomatic relations with England.—Sir Stafford Northcote warned the Government of the dangers attending the abandonment of Kandahar in the present state of affairs.—The resolution was eventually negatived by 336 against 216 votes.—Mr. Parnell is organizing an English Land League.

Bucharest, 26th: The Roumanian Chambers have proclaimed Prince Charles King of Roumania.

Constantinople, 27th: The Sultan has requested the Khedive to have a contingent of Egyptian troops ready for service against Greece in the event of a war with that country.

St. Petersburg, 27th: The final funeral ceremonies of the late Czar took place to-day.

London, 28th: Latest advices from the Cape state that an engagement of an indecisive character has taken place at Baleka between the Colonials and the Basutos, in which Colonel Carrington was severely wounded.—The Governor of Cape Colony has made a speech in which he said that although the Basutos were defiant, there were indications which might lead to an early conclusion of peace.—Advices from the Cape state that a party of 500 Basutos made a successful raid on the Colonial camp, capturing many horses and cattle. The Colonial loss was slight.

St. Petersburg, 28th: An Imperial Manifesto has been issued stating that the Grand Duke Vladimir has been named Regent in case of the Emperor of Russia's death during his son's minority.

London, 29th: Fighting of a desultory character continues in Basutoland. Major Lawrence has been killed in the Leribe district.—The Earl of Beaconsfield is very ill.—The House of Commons last night read a second time the Bill for the abolition of corporal punishment in the army.—The jury in the Lawson-Labouchere case have been discharged without giving a verdict.—Latest advices from Natal state that news had been received of the capitulation of the Potchefstrom garrison upon the day on which the peace conditions between the Boers and the British were signed. The garrison did not capitulate until after severe fighting had taken place on both sides. The British loss was eighteen killed and ninety wounded. Three thousand rounds of ammunition and two guns were captured by the Boers.—A bulletin issued this morning respecting the Earl of Beaconsfield's illness states that his Lordship passed a restless night last night and is suffering from a severe attack of gout and asthma.

Athens, 29th: A Greek army corps has been ordered to the frontier.—The Greek Army Corps stated to have been ordered to the frontier will proceed to Chalkis (a neck of land uniting the continent of Attica to the Island of Negropont).

London, 30th: The latest bulletin states that the Earl of Beaconsfield is slightly better.—NOON.—Latest bulletins respecting the Earl of Beaconsfield state that the symptoms of pleura are less severe.—The 102nd Regiment will return at once from Natal to Ceylon.—The Government intends prosecuting the *Freiheit*' the organ of the Socialists in London, for eulogising the assassination of the Czar and urging others to commit similar deeds.—General Sir Frederick Roberts has arrived at Cape Town, but returns home very shortly.—The *Standard* publishes a telegram from Saint Petersburg stating that General Skobeleff was recalled because he asked permission to occupy the oasis south of Merv.

Constantinople, 30th: The Ambassadors of the Great Powers have approved of the Porte's final offer to Greece, and the Powers are now urging Greece to accept it.

Athens, 30th: The Athens press condemn the terms of the proposed settlement of the frontier question, and urge the Greek Government to take immediate and decisive action.

Paris, 31st: The Bank of France pays in exchange of notes three-quarters in gold and one-quarter in silver

London, 31st: A bulletin at midnight states that the Earl of Beaconsfield's condition is not so favourable—Later.—According to a bulletin issued this morning, the Earl of Beaconsfield passed a quieter night and is no worse.—Mr. Bradlaugh's appeal has been dismissed.—It is expected that Greece will acquiesce in the Porte's offer.—Quarantine has been abolished at Suez for steamers touching at Aden.—General Sir. F. Roberts has reembarked at the Cape for England.—The editor of the London organ of the Socialists, the *Freiheit*, has been arrested.

PASSANGERS SAILED.

Per P and O Str *Malwa*, 31*st*:

For Southampton.—Mrs Wrench and child, Mr G H Wright, Miss Wright, Mrs Wall, Mr and Mrs Hutton, G D Dall, Miss Henderson, Mr L Wilson, Mrs D Cama and 3 children, Mr E M Lewis, Mr and Miss Nugent, Dr and Mrs Gunn and child, Master Combe, Mrs C W R Chester, Mr Tom Ryus and 4 children, Mr S Harridan Miss S T Norris, Mr J Reade, Mr J L Ogilvie, Mrs Jarvis, Mr J O Dumpy, Mr R Dickson, Mr J A Yates, Col George Hankin, Mrs J K Shaw, Mr Monks, Mr J McLintock, Mr Kirkbride, and Mr and Mrs Massey and 2 children.

For Brindisi.—Earl de Grey, Mr and Mrs Lestock Reid, Mr and Mrs E Dalgleish and two infants, Mr A Phillips, Lieut Scott-Moncrieff, Mr R Grey, Col and Mrs Bell, Mr A Ralli, Rev T S Wynkoop, Mrs Wynkoop (Senior), Col Saunders, Mr D M Smeaton, Major and Mrs Ricketts, Mr H M Bird, Mr Black, Mr L S Moss, Mr W Alexander, Mr R Campbell, Mr A Mein, Mr F P Barlow, Lieut G Adye, Major Carey, and Major-General and Mrs Mainwaring.

For Suez.—Mr E B Eastwick, CB, Mr A Ireland, Mr McCutchin, and Mr Ladd.

For Venice.—Rir R and Lady Meade, Col and Mrs Caine Hon G F Newburn, Mrs F Reid and child, Mr F M Heriot, Lieut-Col Hon A Fraser, Mr S Ziffo, Mr and Mrs A R, Bulman, child and 2 infants, Mr M Muller, and Mr J Pearson.

For Malta —Mr MacCulchan, and Mr D Gray.

Per Str *Roumania*, 30:

For Liverpool.—Sur-Major and Mrs Blenkinsop and two children, Major Jacob, Mrs T Wilson, and three children, Rev Mr and Mrs Park and four children, Rev Mr and Mrs Wells and three children, Rev Mr and Mrs Loughbridge, Mr and Mrs Davis and infant. and Masters H and D Bissell, For New York via Liverpool—Rev Mr J P McKee.

PASSENGERS ARRIVED.

Per P and O Str *Rydal Hall*, 27, from Liverpool

Mr Robinson, Mr J S Nudham, Mrs Sanford, Miss Bogle Sister Eleanor, Mrs G W Bake, Capt Browne, and M Peacock.

Per P and O Str *Sumatra*, 29:

From Southampton.—Lady Stewart's child, Mr W R Harvey, Mr A Simpson, Mr J Ollis, Mr A H Johnson, Miss Johnson, Miss Richards, Miss Stuart, Miss Toussaint, Mrs Corbett, Mrs Beville, Mrs Baber, Mrs Goddie, Major W D Stuart, Colonel A H Murray, Surgeon-Major Mouat, and Mr Ternan.

From Brindisi.—Hon T C and Mrs Hope, General Hon A E Hardinge, Captain Hon C R W Colville, Ven'ble Archdeacon Mathew, Mr and Mrs Grant, Lady Stewart, Miss Stewart, Mrs White, Mrs Irvine, Mrs Hewson, Mrs Edwards, Mrs Molesworth, 2 Misses Erskine, Major-General G Campbell, Lieut-Col Young, Captain Eustace, Captain Greenstreet, Captain Hobday, Mr T R Richmond, Mr Momm, Mr J Black, Mr W Weston, Mr W H Crowe, Mr H N B Erskine, and Mr Justice Pinhey,

From Suez.—Lieut-Col Walshe.

Domestic Occurrences.

MARRIAGE.

WRIGHT—LEHAIR—March 23rd, at the Vepery M E Church, by Rev J Blackstock, assisted by Rev I F Row, Mr J W Wright, Madras, Medical Department, to Miss Mary LeHair, Black Town Madras.

"BOMBAY GUARDIAN."

Subscriptions received from 26th March to 2nd April 1881.

Mrs. Cazalet, 30th Sept. 1881, Rs. 5-13-6; J. O. Wredden, 11th February 1882, Rs. 7-10; Rev. S. R. Wells, 31st December 1882, Rs. 15-1; Mrs. Sedgwick, 31st December 1881, Rs. 6; Major G. W. Oldham, 17th November 1881, Rs. 6; Mr. Prabhakur Balaji Keskur, 1st March 1882, Rs. 7-10; Rev. C. W. Park, 15th May 1882, Rs. 15; Major G. A. Jacob, 1st July 1882, Rs. 11-13-6; W. C. Dunlop, 31st December 1881, Rs. 13-8.

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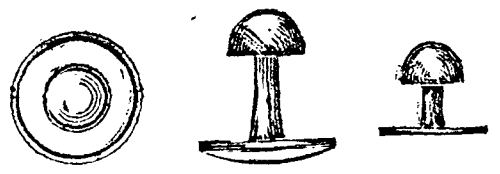

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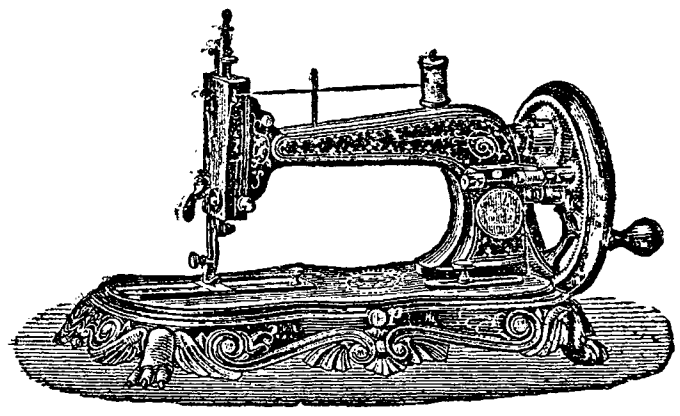

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